John Carter Brown.

Harold Brown.

BRADSTREET

6.40

275.40

See pages 9–16

Sabin 16691

leaves A 1-3 at end not present in this copy. In separate envelope are to be found the following: A 1 (in photostat; A 2 and A 3 (originals)

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18394

VIRGINIA'S God be Thanked,
OR
A SERMON OF THANKSGIVING
FOR THE HAPPIE
succeſſe of the affayres in VIRGINIA this laſt yeare.

Preached by PATRICK COPLAND at *Bow*-Church in *Cheapſide*, before the Honorable VIRGINIA COMPANY, on Thurſday, the 18. of *Aprill* 1622. And now publiſhed by *the Commandement of the ſaid honorable* COMPANY.

Hereunto are adjoyned ſome Epiſtles, written firſt in Latine (and now Engliſhed) in the Eaſt Indies by *Peter Pope*, an Indian youth, *borne in the bay of* Bengala, *who was firſt taught* and converted by the ſaid *P. C.* And after baptized by Maſter *Iohn Wood*, Dr in Divinitie, *in a famous Aſſembly before the Right Worſhipfull, the Eaſt India Company*, at S. *Denis* in Fan-Church ſtreete in *London*, December 22. 1616.

LONDON
Printed by *I. D.* for *William Sheffard* and *Iohn Bellamie*, and are to be ſold at his ſhop at the two Greyhounds in Corne-hill, neere the *Royall Exchange*. 1622.

RPJCB

TO

THE RIGHT NOBLE AND HONORABLE EARLES, BARONS, And Lords; And to the right worſhipfull *Knights*, *Marchants*, and *Gentlemen*, Adventurers for the Plantation in VIRGINIA; all happineſſe, externall, internall, and eternall in Chriſt Ieſus our bleſſed SAVIOVR.

AFter I had diſcharged the charge laid vpon me by your Honourable and Worſhipfull Court; and was preſently after, ſollicited by ſome of your Honourable Societie, to preſent to the eye, what I had deliuered to the eare.

Though at first, I was indeed very vnwilling, at their intreatie : yet, being commanded by your Honourable Court to publish what before you had intreated mee to Preach; and weighing well with my selfe, that words spoken, are soone come, soone gone ; but that written withall, they make a deeper impression: for, by striking as well the Eye of the Reader, as the Eare of the Hearer, they peirce his heart the better, and saue his soule the sooner. Hereupon, that I might testifie how much I honour your lawful Commandements ; and withall, that I might confirme with my Pen that grace, which it pleased God to worke by my Voyce; I haue now yeelded to all of your Requests, making that common to all, which then was imparted but to some: onely in desire some way to witnesse my dutifull respect to your Honourable Court, and loue to your Noble Plantation. For, seeing many of your Noble and worthy Company haue spent a great part of their painefully-gained estates vpon this honourable Action; and reioyce

in nothing more then in this, that God hath giuen them a price in their hand, and a heart to vse it for the furthering of this glorious Worke; How could I, at so earnest intreatie, refuse to adventure this Mite of mine, among so many worthie Adventures of theirs? How could I (I say) refuse to make their publique *Bountie*, and your publique *Thankesgiuing*, yet more publique?

If your Honours will be pleased to take in good part what now I impart; it may proue a spurre vnto me, to vndertake some better piece of seruice for the good of your noble Plantation; at least, if it lie in my poore power to bring it to passe. Thus intreating your Honours fauourable acceptance, I rest

London this 22 of
May. 1622.

In all humble dutie
to be commanded

P. C.

Virginia's God be thanked.

Psalme, 107. verse. 23.

They that goe downe to the Sea in Ships, and occupie in the great waters;

24. *They see the workes of the Lord, and his wonders in the deepe:*

25. *For hee commandeth, and raiseth the stormie winde, and it lifteth vp the waues thereof.*

26. *They mount vp to the heaven, and descend to the deepe; so that their soule melteth for trouble:*

27 *They are tossed too and fro, and stagger like a drunken man, and all their cunning is gone.*

28. *Then they cry vnto the Lord in their trouble; and hee bringeth them out of their distresse.*

29. *He turneth the storme to a calme, so that the waues thereof are still.*

30. *When they are quieted they are glad; and he bringeth them to the haven where they would be.*

31. *Let them therefore confesse before the Lord, his loving kindnesse; and his wonderfull workes before the sonnes of men.*

32. *And let them exalt him in the Congregation of the people, & prayse him in the Assembly of the Elders.*

THE occasion of our present meeting (Right Honorable, Right Worshipfull, and dearely beloved in our Lord Iesus Christ) is to celebrate the goodnes of our good

good and gracious God, & to giue him publique and ſolemne prayſes for the ſafe arriving of your Fleete of 9. Sayle of Ships in *Virginia*, in *November*, and *December* laſt: And for the happie (yea, and in a maner miraculous) landing of 800. people Men, Women, and children, all in health: As alſo for the hopeful and good ſucceſſe, wherewith Almightie God hath crowned your Colony in that Heathen-now Chriſtian-Kingdome.

This Taske being layd vpon me (the vnworthieſt of many, who could and would haue performed it better) I haue endevoured to diſcharge, according to the ſcantling of time, and meaſure of grace vouchſafed vnto mee.

The Prophet in this Pſalme, magnifying the Providence of God, againſt all prophane Epicures, and carnall Worldlings (who aſcribe all things, either to blinde Fortune; or their owne Induſtrie) ſetteth downe foure kindes of men, which are moſt indebted vnto God for deliverance from Dangers: The firſt is of thoſe, who in their Iourney by land haue eſcaped a Dearth, from the firſt verſe to the tenth. The Second, is of Priſoners inlarged and ſet at libertie, from the tenth verſe, to the ſeaventeenth. The Third, is of ſuch, as are freed from a deſperate and mortall Sickneſſe, from the 17. verſe to the 23. The Laſt, is of Mariners, Saylers, and Sea-faring men; who haue eſcaped a ſtorme, and haue got into the wiſhed haven, from the 23. verſe to the 33.

This laſt part, being the Text appoynted for my preſent diſcourſe; I haue for my better proceeding

ceeding in it; and your Memories sake, reduced to these three heads, A *Danger*, A *Deliverance*, A *Dutie*.

The *Danger* is set downe verse, 25.26.27. (for the other two verses, are but as it were, an Introduction into it) *for hee commaundeth, and raiseth the stormie winds &c.* The *Deliverance* from the Danger is set forth by the *Meanes* that these Seafaring men vse to bee freed from it, viz. faithfull and fervent Prayer vnto God, verse 28.29. 30. *Then they cry vnto the Lord in their trouble &c.* The *Dutie*, is delivered verse 31. 32. *Let them therefore confesse before the Lord his loving kindnesse &c.* To speake of these in order; the first thing wee haue to note is this, that *Great is the Danger of Sea-faring men.* A liuely Image of their vncertaine and variable liues is heere set downe by the Prophet, And if we marke wel the comparison; It is next to famine, Imprisonment, and a deadly Disease to be a Sea-man: for as one sayth *Navigantes neq; inter vivos, neq; inter mortuos. Saylers are neither amongst the living, nor yet amongst the dead:* as having but a few inches of planke betweene them and Death, they hang betweene both; ready to offer vp their Soules to every flaw of wind, and billow of water wherein they are tossed. The immoveable rocks, and the mutable windes; the ouerflowing waters, and swallowing sands; the tempestuous stormes, & spoyling Pyrats haue their liues at their mercy and commaund; Mariners living in the Sea, almost as fishes, hauing the waters as their necessariest

D. Great is the danger of Sea-faring men.

Pittacus.

Element: are commonly men voyd of feare, ventrous and contemners of dangers: yet when God on a ſudden commandeth a ſtorme, and ſitteth himſelfe in the mouth of the tempeſt: when their Ship is foundred with water vnder them; when Life and Soule are readie to ſhake hands, and depart this preſent world; then, euen theſe nought-fearing fellowes, theſe high ſtomaked men tremble for feare like faint-hearted women that ſhrink at euery ſtirre in a wherrie on the River of *Thames* in a rough and boyſterous Tyde: or like vnto a yong Souldier, which ſtarteth at the ſhooting off of a Gun.

I remember what *Aeſchines* ſpak of *Demoſthenes* at *Rhodes* when he read the Defence that *Demoſthenes* had framed to his Accuſation; the people wondring at the ſtrength and validitie of it. *Quid ſi ipſam audiſſetis beſtiam ſua verba pronunciantem? What would you haue thought* (ſayd he) *if you had heard the Beaſt* (for ſo hee ſpeaketh diſgracefully of *Demoſthenes*) *pronouncing it with his owne mouth*?

You wonder at the hearing of the dangerous ſtorme, deſcribed here by the Prophet; but what would you ſay, if you had ſeene it your ſelues with your owne eyes? *Ionah*, a Sea-faring man, when he writeth of the ſtorme wherein he was; his pen wrote nothing ſo effectually, as his heart felt: and being the Scribe and Orator onely, hee is nothing ſo fluent and copious as when he is the Patient. The ſtile of his hiſtory is ſimple & plaine. *Ionah prayed vnto the Lord his God out of the belly of the fiſh.* What one word therein is loftie and magnificent,

Ionah 2. 1.

nificent, and lifted aboue the common course of speech? But the stile of *Ionah* himselfe speaking from a sense and feeling of his owne woes, is full of Ornament and Maiestie, full of translated and varied phrases, as if a sentence of ordinarie termes were not sufficient to expresse his extraordinarie woes: for being in Affliction, and in the danger it selfe; it is not sayd as before that he *prayed*, but that he *cryed*, *praying* is turned into *crying*; not from the *belly of the fish*, but from the *belly of hell*: a marueilous transformation: And the trouble he speaketh of, is said to be *a casting of him into the bottome of the midst of the Sea*; and *a compassing of him about with flouds, surges & waues*, which went ouer and ouer his head: Nay, *a compassing about of his soule*, and a *very melting of it for trouble*, as heere in this Psal. verse 26. and *a wrapping about of his head with weedes*, and *a going downe vnto the bottome of the Mountaines*. Let the Scriptures bee throughly searched againe and againe, from the beginning of *Genesis*, to the end of the *Revelation*; and wee shall hardly meete with the like description of Misery, so emphatically and pathetically set out as this of Sea-faring men, set downe both in that second Chapter of *Ionah*, and in this 107. Psalme.

verse 2.

verse 3.

verse 5.

The miseries of *Iob*, you all know how vehement they were, and he neuer more kindely expressed them then by this translation. *Am I a Sea, or a Whale-fish that thou keepest me in ward?*

Iob 7. 12.

Will you yet see the great danger of Sea men, I will leade you along to weigh it by an experi-

ence and tryal of mine own, In a *Typhoon*, or cruel tempeſt that I met with off of the Iſlands of *Macqau*, adioyning to the Continent of *Chyna*. In this *Typhoon* or ſtorme, our goodly *Vnicorne* (a ſhip of 800. Tunne) was caſtaway vpon the Continent of *Chyna*; but all the people (bleſſed be God) ſaued; and though at their firſt landing vpon the *Chyna* ſhore, they were rifled by ſome of the baſer ſort of the *Chynaes*; yet vpon the comming of the *Mandarins*, or Gouernours, they had good entertainement of dyet & houſe-roome for their mony, and were very kindly vſed by thoſe of better note. In this Tempeſt wee loſt alſo our *Pinnace*, with 24 or 30 men in her which we had ſent before vs to *Firando* (an Iſland adioyning to *Iapan*) to giue notice of our comming, of whom we never heard newes: wee cut off our long Boate, and let her goe; we ſunke our Shallop with two men in her, who were ſwallowed vp by the waues. Such was this Storme, as if *Ionah* had been flying vnto *Tharſhiſh*. The ayre was beclouded, the heauens were obſcured, and made an Egyptian night of fiue or ſixe dayes perpetuall horror: The experience of our Sea-men was amaſed; the skil of our Mariners was confounded; our *Royal Iames* moſt violently and dangerouſly leaked; & thoſe which pumped to keepe others from drowning, were halfe drowned themſelues with continuall pumping. But God that heard *Ionah* crying out of the belly of Hell; and who, heere is ſayd *to turne a ſtorme into a calme*; hee pitied the diſtreſſes of his ſeruants; hee huſhed the Tempeſt, and brought

brought vs safely to *Firando*, our wished Haven. O that the Tempest of *Macqau* may never out of my minde, but that this wonderfull Deliverance and al other Gods mercies, may stil be iogging mee at the elbow, and putting me in minde to *confesse before the Lord his loving kindnesse, and his wonderfull workes before the Sonnes of men*; that I may *exalt him in the congregation of the people, and prayse him in the Assemblie of the Elders.*

But you will say, what needeth all this Discourse, touching the Danger of Sea-men; we are met together for another purpose, to giue thanks vnto God?

Beloued, I doe confesse indeed it is so, that the end of our present meeting is for *Thankesgiuing*. But how can we euer be feelingly thankfull, as we should in word and deed, if wee know not the Danger wherein wee are, and the Deliverance vouchsafed vnto vs? Will not the true knowledge and deepe consideration of these, make vs put so many the more thankes into our Sacrifice of Prayse?

Wherefore I beseech you to take to heart, first, the Danger of your people in their passages both to *Virginia*, and after their landing. Secondly, the Danger of your whole Colony there. Thirdly, The Danger of your selues here at home. And left others, that are not of your Honourable Company, may thinke this point impertinent to them; Let all of vs consider the Dangers wherein we were, and still are; and the many Deliverances vouchsafed vnto vs (for I must intreat you to giue

me leaue to ioyne Danger and Deliverance together, for the better stirring of you vp vnto your dutie.) And then I doubt not, but all of vs shall haue cause to *confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.*

Iob 16. 3. 4.

And first, to touch the Danger of your people, both in their passage to *Virginia*, and after their landing there, may I not say in the words of *Iob*, *Will yee giue the words of him that is afflicted to the winde?* As if he had said, when affliction it selfe, and the inmost sorrowes of my heart tell my tale, will you not regard it? *O that your soules were in my soules stead*, that you felt as much sorrow as I doe: *Loquor in angustia mea; queror in amaritudine animæ meæ*, I speake that that I speake from a world of trouble; I make my complaint in the bitternesse of my soule. Surely, if some hundreds of those that miscarried in the infancie, and at the first beginning of your Plantation, (which is exceedingly bettered within these 2. yeeres) were now aliue, I thinke they would speake no otherwise than *Iob* spake. *Will you giue the words of thē that are afflicted to the winde?* Will ye not beleeue in what Danger we were, when some of vs made Shipwracke vpon the supposed inchanted *Ilands*; when others of vs encountred with bloudie enemies in the West Indies; when many of vs dyed by the way; and when those that were left aliue, some perished a-shore, for want of comfortable prouisions, and looking vnto, and others were killed with the Bowes and Arrows of the Savages

Summer Ilands.

vpon

vpon our first landing there? I presume, I speake to melting hearts of flesh, as tenderly sensible of your brethrens woe, as heartily thankful for your owne good.

And now, beloued, since the case is altered, that all difficulties are swallowed vp: And seeing, first, there is no danger by the way; neither through encountring of enemy, or Pyrate; nor meeting with rockes, or Sholes (all which to Seafaring men are very dangerous, and from all which your Ships and people are farre remoued, by reason of their faire and safe passage through the maine Ocean) nor through the tediousnesse of the passage; the fittest season of the yeare for a speedie passage, being now farre better knowne then before; and by that meanes the passage it selfe made almost in so many weekes, as formerly it was wont to be made in moneths; which I conceiue to be, through the blessing of God, the maine cause of the safe arriuall of your last Fleete of nine Sayle of Ships, that not one (but one, in whose roome there was another borne) of eight hundred, which were transported out of *England* and *Ireland* for your Plantation, should miscarry by the way; whereas in your former voyages scarce 80. of a 100. arrived safely in *Virginia*. And secondly, seeing there is no Danger after their landing, either through *warres*, or *famine*, or *want of conuenient lodging, and looking too*, through which many miscarried heretofore; for, blessed be God, there hath beene a long time, and still is a happie league of Peace and Amitie soundly concluded, and

and faithfully kept, betweene the *Engliſh* and the *Natiues*, that the feare of killing each other is now vaniſhed away. Beſides, there is now in your Plantation plentie of good and wholeſome proviſions for the ſtrength and comfort, not onely of the Colony, but alſo of all ſuch as after their paſſage doe land aſhore. There is alſo convenient lodging, and carefull attendance provided for them, till they can provide for themſelues; and a faire Inne for receiuing and harbouring of Strangers, erecting in *Iames* Cittie; to the ſetting vp of which, both your worſhipfull Gouernour, Sir *Francis Wyat*, and your worthie Treaſurer, Maſter *George Sands* doe write, that they doubt not, but there will be raiſed betweene fifteene hundred and two thouſand pounds; to which euery man contributeth cheerefully and bountifully; they being all free-hearted, and open-handed to all publique good workes. Seing, I ſay, that now all former difficulties (which much hindered the progreſſe of your noble Plantation) are removed, and in a maner ouercome: And that your people in your Colony (through Gods mercy) were all in good health, euery one buſied in their Vocations, as Bees in their Hiues, at the ſetting ſayle of your Ship the *Concord* from *Virginia* in March laſt. O what miracles are theſe? O what cauſe haue you and they to *confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men?*

But to paſſe from the Danger and deliverance of your people, who indangered, yea, loſt their liues

liues in ſetling of your Plantation, conſider, I beſeech you, in the ſecond place, the Danger wherein your whole Colony ſtood, at the time of Sir *Thomas Gates* arriving in *Virginia* from the *Summer Ilands*, when it was concluded a few dayes after his landing, by himſelfe, Sir *George Summers*, Captaine *Newport*, and the whole Counſell, by the generall approbation of all, to abandon the Colony (becauſe of the want of proviſions) and to make for *New-found-land*, and ſo for *England*. And will not the hopefull ſetling of your Colony there, now vnder the Government of a worthy and worſhipfull Commander; and a wiſe and wel-experienced Counſell, ſtirre you vp to *confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men?*

But, if neither the Danger of your people; nor the Danger of your whole Colony abroad, and the Deliverance vouchſafed to them both be enough to ſtirre you vp to confeſſe before the Lord his louing kindneſſe: Then I beſeech you, in the third place, to conſider the Danger of your owne ſelues here at home. What maſſe of money haue you buried in that Plantation? How many of you had it not made to wiſh that you had neuer put your hand to this Plough? Nay, how many of you had it not made to ſhrinke in your ſhoulders; and to ſinke (as it were) vnder the burden, and to be quite out of hope for euer ſeeing penny of that you had ſo largely depurſed?

And now, Beloued, is not the caſe altered? Are not your hopes great of ſeeing; nay, of feeling,

within a few yeares of double, treble; yea, I may say of tenfold for one? Doe not all of you know what that Religious and judicious Overseer of your Colledge lands there writeth vnto you from thence? *No man* (sayth he) *can iustly say, that this Country is not capable of all those good things, that you in your wisedomes, with your great charge haue projected, both for her wealth and honour: and also of all other good things, that the most opulent parts of Christendome doe afford; neither are wee hopelesse, that this Country may also yeeld things of better value then any of those*? And surely, by that which I haue heard and seene abroad in my travailing to *India* and *Iapan*, I am confirmed in the truth of that which he doth write. for *Iapan*, lying in the same latitude that *Virginia* doth; and if there be any ods, *Virginia* hath them, as lying more Southerly then *Iapan* doth: *Iapan* (I say) lying vnder the same latitude that *Virginia* doth, aboundeth with all things for *profit* and *pleasure*, being one of the mightiest and opulentest Empires in the world, hauing in it many rich Mines of Gold and Siluer.

Master *George Thorpe* in his Letter written from *Iames* Citie *May* 17. 1621.

And had you not a taste of some Marchantable Commodities sent vnto you from *Virginia* some yeeres agoe, whilest that worshipfull and worthy Gouernour, Sir *Thomas Dale* sent home vnto you samples of aboue a dossen severall good Commodities from thence? Haue you not now great hopes of abundance of Corne, Wine, Oyle, Lemmons, Oranges, Pomegranats, and all maner of fruites pleasant to the eye, and wholesome for the belly? And of plentie of Silke, Silke Grasse, Cotton-

Cotton-wooll, Flax, Hempe &c. for the backe? Are not you already poſſeſſed with rich Mines of Copper and Yron, and are not your hopes great of farre richer Minerals? Haue you not read what of late your worthie Treaſurer doth write vnto you? *If* (ſayth hee) *wee ouercome this yeere the Yron-workes, Glaſſe-workes, Salt-works; take order for the plentifull ſetting of Corne; reſtraine the quantitie of Tobacco, and mend it in the qualitie, plant Vines, Mulbery-trees, Fig-trees, Pomegranats, Potatoes, Cotton-woolles; and erect a faire Inne in Iames Citie (to the ſetting vp of which, I doubt not but wee ſhall raiſe fifteene hundred or two thouſand pounds: for every man giues willingly towards this and other publique workes) you haue enough for this yeere.*

Maſter *George Sandes* in his Letter written from *Iames* Citie *March* 3. 1621.

And a little after, in the ſame letter, Maiſter *Pory deſerues good incouragement for his paineful Diſcoueries to the South-ward, as far as the Choanoack, who although he hath trod on a litle good ground, hath paſt through great foreſts of Pynes* 15. *or* 16. *myle broad and aboue* 60. *mile long, which will ſerue well for Maſts for Shipping, and for pitch and tarre, when we ſhall come to extend our plantatiõs to thoſe borders. On the other ſide of the River there is a fruitfull Countrie bleſſed with aboundance of Corne, reaped twiſe a yeere: aboue which is the Copper Mines, by all of all places generally affirmed. Hee hath alſo met with a great deale of ſilke graſſe which growes there monethly* of which Maiſter *Harriot*, hath affirmed in print many yeeres agoe, that it will make ſilke Growgraines: and of which and Cotten woll all the

Cambaya and *Bengala* ſtuffes are made in the Eaſt Indies.

Heard you not with your owne eares what M. *Iohn Martin* an *Armenian* by birth (that hath lived now 6. or 7. yeeres in *Virginia*, and is but very lately come from thence, and purpoſeth (as all others that are lately come ouer, who alſo farre preferre *Virginia* to *England*) to returne thither againe, with this reſolution, there to liue and die) ſaid in the audience of your whole Court the 8th of this Inſtant? *I haue travailed* (ſaid he) *by Land over eighteene ſeverall kingdomes; and yet all of them in my minde, come farre ſhort of* Virginia, *both for temperature of ayre, and fertilitie of the ſoyle.* All this throughly conſidered, O how great cauſe haue you to *confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men*?

And that all of vs here preſent may confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men; Let vs take to heart our private, our publique Dangers and deliverances: from how many Dangers eminent and imminent hath the Lord delivered vs and our whole Land in eightie-eight; and in the *Gun powder-Treaſon*? Haue wee not then all of vs good cauſe to *exalt the Lord in the Congregation of the people, and to prayſe him in the Aſſembly of the Elders?* Nay, haue not Elders and Yongers, and all good cauſe ſo to doe?

But, alas, I am afraid, that we haue forgotten the louing kindneſſe of the Lord, and his wonderfull

derfull Deliverances bestowed vpon vs. *Beneficij memoria est brevissima*; ὃ δὲν γηράσκει ταχέως ὡς ἡ χαρις. May not *England* justly be charged with *Israels* sinne, whose Prayers and Prayses ended so soone as they passed the red Sea? Amongst the Tribes, there was one named *Manasse*, which signifies, Forgetfulnes; I pray God the Tribes, euen the heads of our people forget it not; but that we and the whole Land, may *confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men; and seeke to exalt him in the Congregation of the people, and to prayse him in the Assembly of the Elders.*

Verse 28. *Then they cryed vnto the Lord in their trouble &c.*

THus having spoken of the Danger, I come now to speake a word of the Deliverance, and the meanes which these Sea-faring men vsed to be freed from their trouble, which is faithfull & fervent Prayer, *Then they cryed vnto the Lord, &c.*

D. There is no daunger so great, out of which faithful and fervent prayer will not helpe a man.

Faithfull and fervent Prayer vnto God, in the name of Iesus Christ, is a sure meanes to procure helpe in trouble, and to free vs from the greatest danger that is, or at least from the evill thereof. These Mariners going vnto God, not with a cold and careless devotion; nor with a dombe Spirit: but with as earnest and impatient a voyce, as the affection of their heart, and affliction of their body could send forth: they thus crying vnto the

Lord in their trouble; hee brought them out of their distresse, he hushed the storme: he brought them to the haven of their desire, & made them glad at the heart. As *David* gaue charge to his Souldiers that they should not kill *Absolom* his Sonne, though hee sent them against *Absolom* to stay his rebellion: So God forbids his crosses to destroy his children, though he send them against his children, to purge out their corruptions. As *Iohn* after the voyce of Thunder heard the voyce of Harpers: so when the Saints haue heard the noyse of sorrow, they shall heare the sound of ioy. As the viper leapt vpon *Paul*, and leapt off againe: so troubles leape vpon the righteous and leape off againe, as though they had mistaken the partie, and rapt at the wrong doore. One calleth Affliction the *Trance* of the righteous, because they seeme dead for a while, but they wake againe.

Now all this commeth to passe, because the Lord sendeth the Spirit of Prayer into the hearts of his Children, whereby they cry vnto him in the time of their trouble, and therefore no marveile, *when they cry vnto the Lord in their trouble*, that *he bringeth them out of their distresse.*

The most effectuall speech to the secret eares of God commeth not from wordes, but from sighes and grones: he that heareth without eares can interpret our prayers without our tongues: hee that saw and fancied *Nathaniel* vnder the figtree, before he was called, hee that saw and sanctified

ctified *Iohn Baptiſt* in his mothers wombe before hee came forth; he ſeeth, and bleſſeth our praiers fervently conceived in the boſome of our Conſciences before they be vttered. But if they be faint and faithleſſe, they ſhall be anſwered of God, as the Prayers of *Baals* Prieſts were, who though they cried lowd from morning to noone, and to the offering vp of the euening Sacrifice; and cut themſelues till the bloud guſhed out vpon them, yet there was none to heare, nor to regard their roarings. 1 King. 18. 26. 27. &c.

Giue therefore but thy prayer a voyce to cry: for, it muſt not be dumbe, nor tong-tied; giue it an eye to ſeeke: for, it muſt not be wandring and careleſſe; and giue it an hand to knocke: for, it muſt not feare to moleſt and diſquiet; and not onely ſhalt thou bee freed from Dangers, but the doores, yea, all the treaſures and jewels of the kingdome of Heaven ſhall be open vnto it.

But ſome, it may be, will ſay, My danger is great; yea, ſo great that it maketh my heart to ake within me, and my ſoule to melt for ſorrow.

I anſwere, the greatneſſe of our Danger cannot be a ſtop to our Deliverance; If we can but call and cry vnto the Lord in our trouble, Hee will bring vs out of our Diſtreſſe. The Sea-faring men here deſcribed, had their hearts to melt for ſorrow, yet *crying vnto the Lord in their trouble, He brought them out of their diſtreſſe.* The word here tranſlated, *Diſtreſſe*, is by *Arias Montanus* tranſlated *Vmimmitskotkehem.*

ſlated *de coarctationibus*; and by *Iunius* and *Tremellius*, *ex anguſtijs*. So that the trouble here ſpoken of, is not properly trouble, but *narrownes & ſtraights*. Be our caſe then never ſo deſperate, the Lord can helpe it: for, nothing is vnpoſſible to him. The *Iſraelites* groaned vnto him in *Egypt*, he heard and deliuered them from the tyrannie of *Pharaoh*: The yong men in the Fierie Furnace called vpon him, and were deliuered: The cry of *Daniel* ſtopped the mouth of the roaring Lyons; *Paul* and *Silas* being in bonds, prayed, and their chaynes fell looſe from them; the doores opened and gaue them paſſage. Although wee be plunged never ſo low, that we know not where to ſeeke, nor where to finde; although the floods of troubles runne cleane ouer and ouer vs; in ſo much that we ſeeme to our ſelues paſt helpe and recovery; yet are we not indeede paſt helpe, ſo long as we are not paſt deſire to be holpen. Men indeed are altogether amazed, and in a maner bereft of wit and vnderſtanding, when they feele themſelues dangerouſly toſſed too and fro, as here theſe Sea-faring men did; but *when they cried in their trouble vnto the Lord, he brought them out of their diſtreſſe*. There was neuer affliction ſo great, but the hand of the Lord hath beene able to maſter it; There was neuer ſtorme ſo fierce, but his power hath beene able to allay it. Therefore, if our ſoules doe euen melt for trouble within vs; wee muſt not take diſcomfort at it. The Lord ſitteth aboue the water-Floods; the Lord commandeth the Sea,

Sea, and all that is therein; the Lord that turneth the ſtorme to a calme (bleſſed be his name, and let the might of his Maieſty receiue honour for euermore) hee will neuer forſake his children that crie vnto him; neither in health nor ſickenes, light nor darkeneſſe, ſtormes nor calmes; in the land of the liuing, nor in the land of forgetfulnes. Therefore, let vs reſolue with holy *Dauid*, *Though I ſhould walke thorow the valley of the ſhadow of death, I will feare no euill.* I will feare *no euill* (ſaith *Dauid*) neither great nor ſmall: for it is all one with God to deliuer from the greater ſtormes, aſwell as from the leſſer. Some difference there is indeed of *Dangers* and *Deliuerances* out of them, but it is only ſuch as in Books printed on large and leſſe letter and paper, the matter not varying at all; for example. Whē God brought ſome of the ſhips of your former fleetes to *Virginia* in ſafty; here Gods prouidence was ſeen & felt priuately by ſome; and this was a deliuerance, written (as it were) in *quarto* on a leſſer paper & letter. But now, when God brought all of your 9. ſhips, and al your people in thē in health & ſafety to *Virginia*: Yea and that ſhip *Tyger* of yours, which had fallen into the hands of the Turkiſh men of war, through tempeſt and contrary windes, ſhe not being able to beare ſayle, and by that meanes drouen out of her courſe ſome hundreds of miles: for otherwiſe of it ſelfe the paſſage from *England* to *Virginia*, is out of the walke of Turkes, and cleere and ſafe from all Pyrates, who commonly lurke neere Ilands, and head-lands, and not in the maine Ocean. When this your *Tyger* had ſalne, by reaſon of this ſtorme, Pſal. 23. 4.

and some indiscretion of her Master and people, who taking the Turkes to haue beene Flemmings, bound for *Holland* or *England*, bore vp the helme to speake with them: for they needed not if they had lifted to haue come neere the Turkes, but haue proceeded safely on their voyage) into the hands of those mercilesse Turkes, who had taken from them most of their victuals, and all of their seruiceable sayles, tackling and anchors, and had not so much as left them an houre-glasse or compasse to steere their course, thereby vtterly disabling them from going from them, and proceeding on their voyage. When (I say) God had ransomed her out their hands, as the Prophet speaketh, by another Sayle which they espyed, and brought her likewise safely to *Virginia* with all her people, two English boyes onely excepted, for which the Turkes gaue them two others, a French youth and an Irish. Was not here the presence of God printed, as it were, in *Folio* on Royall Crowne Paper and Capitall Letters that, as *Habacucke* sayth, *They that runne and ride post may reade it.* O then how great cause haue you and they, *to confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men?*

Esa. 43. 4.

Hab. 2. 2.

Verse

Verse 31. 32.

Let them therefore confesse before the Lord, &c.

HItherto of the *Danger* and *Deliuerance*; now of the *Dutie*, which, in a word, is thanksgiuing.

The greater our danger is; the more ioyfull is our deliuerance, and the more cheerfully ought wee to confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men. Thanksgiuing is the end of our Deliuerance. This dutie carefully performed, is a singular exercise of faith, when men standing vpon the shore, and beholding the dangerous and tumultuous Seas which they haue passed, are stirred vp to sacrifice prayse and glory to him for the same. *Gen.*8.20. *Exod.*15.1. *Psal.*50.15. This seruice is a further worke of faith then petition: for they which are but illightned against death may serue in a sort to make some petitions to God; but they neuer bethinke them at all of the dutie of thanksgiuing, when they haue receiued benefits from him. And for this cause, nine of the ten leapers which Christ cleansed, are defamed to all posteritie by the Holy Ghost in the Gospel.

Let vs labour to purge our selues of such a wickednesse, spending much of our time in songs of thanksgiuing, *Confessing before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.* For thanksgiuing is, as it were, the homage or rent-charge, which wee are to returne to God for all his mercies, especially for our right to our inheritance in heauen. And wee know that if men refuse to do their homage, or pay their rent to

D. The more & greater Gods blessings are vpō vs, the larger & heartier ought our prayses and thanksgiuings be vnto God for the same.

their earthly Land-Lord, they shal deserue thereby to be turned out of their farmes,& others to be put in their roome, which shall discharge the duty better. So,if we proue vnthankfull to the Lord of heauen, shall wee not iustly deserue to lose our inheritance? Wherefore let vs doe as men, which are bound by bond to make tender of a sum of money vpon great penalty in a certaine place;and, at a certaine time named in the bond, they will be sure to tender the paiment in the place,and at the time appointed and specified in the bond, lest they incurre the penaltie. Euen so,&c. Let vs beware wee doe not forslow our thankfulnesse vpon light and slight excuses,lest we forfeit Gods louing kindnes, & our owne saluation. Let vs weigh,what God hath done for vs,& lay all Gods benefits together,thereby the better to stirre vs vp vnto thankfulnes. *Leah* beareth one son,& calleth his name *Reuben*; a second son,& called his name *Simeon*, and a third,and called him *Leui*; but when aboue exspectation she conceiueth, and beareth the fourth time, she purposely cals his name *Iudah*, & expressly protests that she wil praise the Lord. If one benefit moue you not,many should if many haue not done it, yet this last & late mercy passing all the former. O call it *Iudah*,& now of set purpose praise the Lord,& *confesse before him his louing kindnesse and his wonderfull workes before the sonnes of men.*

Gen.29.32. 33.&c.

Which that you may the better do,giue me leaue I pray you to shew you how your thanksgiuing ought to be qualified, that it may be a sweet sauour vnto God.

It

It must be accompanied, 1. with *confession*. 2. with *exaltation*. *Confession* againe, is either of *Gods louing kindnes*; or of his *wonderfull workes*.

There are two things in which Gods louing kindnesse is to be seene, 1. In *giuing*. 2. In *forgiuing*.

Gods louing kindnes in giuing, is to be praised: for is not God a great & good benefactor of ours, and do wee not greatly praise our benefactors? O let vs confesse his louing kindnesse as he is our Benefactor.

Gods louing kindnesse in forgiuing our sinnes is also to be confessed. I shewed you before the danger of your people sent to *Virginia*; the danger of your Colony planted there, and the danger of your owne selues here at home. And now if you looke to the Primitiue & original cause of al these your great Dangers, and many dis-asters that haue heretofore befalne to your plantation, I suppose you shall soon find the cause to be sin. The Marriners in the transportation of *Ionah*, made no question hereof. Let vs with these Marriners cast lots that wee may know for whose cause this euill came vpon your plantation in *Virginia*. Ionah. 1. 7.

Was it for the sin of our land in generall, either because (as it is said of *Meroz*) it came not out to helpe forward this worke of the Lord with their Prayers and Purses; or was it because (as the Prophet speaketh,) *The whole head is sicke, and the whole heart is heauy, from the sole of the foote to the crowne of the head, there is nothing whole therein, &c.* Surely, surely, the sinnes of our land are crying sinnes; and is it any wonder if they doe awake the Iudg. 5. 23. Isay 1. 5.

Iuſtice of God, and turne the mercies of Heauen into roddes of Indignation? Or was it for the ſinne of your owne ſociety at home; becauſe you haue eyther too much affected your gaine? or too too ſeldome called vpon the name of GOD in prayer for giuing his bleſſing to your plantation? or too faintly depended vpon God by faith and patience for the iſſue? or too much neglected God in thankefulneſſe for the ſucceſſe? I can not excuſe nor accuſe you; you need not care to bee iudged by mans day: your conſciences can beſt tell you, whether the lot fall vppon you or not.

1. Cor. 4. 3.

Or, was it for the ſinne of ſuch as you haue tranſported to your Plantation, becauſe (moſt of them at the firſt, beeing the very ſcumme of the Land, and great pity it was that no better at that time could be had;) they neglected Gods worſhip, liued in idleneſſe, plodded conſpiracies, reſiſted the gouernement of Superiours, and caried themſelues diſſolutely amongſt the heathens. If in any of theſe they haue offended, was not Gods rod of *Mortalitie* iuſtly vpon them for their ſinnes?

But now (beloued) Almighty God hath graciouſly looked vpon you and your people, in paſſing by their and your ſins; The Lord hath ſayd to the deſtroying angel, *It is ſufficient, hold now thy hand*; the mortality of your people is ceaſed abroad: and the hope of your good returnes is increaſed at home: O therefore, ought you not to *confeſſe before the Lord his louing kindnes, both in giuing of mercies, and forgiuing of ſinnes?*

2. Sam. 24. 16.

Another

Another confeſſion there muſt be, of *Gods wonderfull workes*. And both theſe confeſſions are againe and againe repeated in the amebe, burden or foote of this pſalme.

It is moſt true, that all *Gods workes are wonderfull* (for he hath made them all in wiſedome, in number, weight and meaſure) and that the Lord declareth himſelfe to be great and wonderfull euen in the leaſt of them amongeſt the ſonnes of men. This *Pharaohs* Inchanters did confeſſe, *This is the finger of God*, in the little lowſe. But vnthankfull man taketh no notice of ordinary fauours, common protection, health, plenty, reſt, pleaſure, which are vſuall with them, and therefore Gods name is not praiſed for them: for except Chriſt worke miracles, they will not beleeue; *What ſigne* (ſayd the fleſhly hearers of Chriſts word) *ſheweſt thou, that we may ſee it, and beleeue thee? what doſt thou worke?* No ſigne, no faith: yea except God do great things for them, that they may be able to ſay, that he hath not done ſo to any, and we neuer ſaw ſuch a thing; they will not confeſſe his louing kindneſſe, but rather ſmother both it, and his wonderfull workes.

Pſal. 40. 5. & 66. 3. & 10 4. 24.

Exod. 8. 19.

Iohn 6. 30.

Pſal. 147. 20. Marke 2. 12.

Let vs therefore conſider and weigh well the *wonderful workes* of the Lord: for, is it not a work of wonder to command the creatures againſt the courſe of nature? as to cauſe the winde to ceaſe with a word, and to quiet the Seas onely with a becke? To ſtay the fire that it doe not burne; and the hungry Lyons that they doe not deuoure? to mollifie the hearts of Saluages, and to make ſome of

of them voluntarily to remoove from their owne warme and well seated and peopled habitations, to giue place to Strangers, whom they had neuer before seene: as *Powhatan* at the first plantation of the English, to remoue from his owne station, and now of late the *Mattawombs* to depart from their cleared and rich grounds; and to make others of them (as *Opachancano*) to sell to the English and their Gouernour sir *George Yeardly* the right and title they had to their possessions? Yet all these hath the Lord done, and are they not wonderfull works indeed? O then let vs stir vp our selues and others, and call vpon them, saying, *Come and hearken all yee that feare God, and I will tell you what the Lord hath done to my soule.* O let vs *confesse before the Lord, his louing kindnesse*, so also *his wonderfull workes before the sonnes of men.*

Psal.66.16.

But alas, I am afraid, that it is with vs concerning Gods wonderfull workes, as it was with the people of the Iewes, concerning the wonders of Gods Law, of whom God by his Prophet complayneth; *I haue written to them the great things of my Law, but they were accounted as a strange thing.* God had vouchsafed to teach them the wonders of his word, what greater bounty? They passed by them, as things not worthy to be wondred at and regarded; what greater impiety? O that it were not with vs touching his wonderfull workes, as it was with them concerning the wonders of his law?

Hosea 8.12.

Our thankesgiuing, if it be good, must bee accompanied with *exalting* of the Lord. Now, to *exalt* the Lord none can properly be said to doe it; for

for who can exalt the Higheſt that exalteth all, and is exalted of none? To exalt the Lord then in the congregation of his people, is nothing elſe, but as *Dauid* expounds it, to wiſh proſperity vnto Gods Church, & to procure the wealth of Gods people. Pſal.122.8,9.

O then (beloued) would you haue God to accept of your thankes, and to giue a bleſſing to your Colony abroad, and your ſelues at home; ſtudie to wiſh well, and to doe well to Gods Church and people.

Labour firſt, to procure faithfull, honeſt, and peaceable Preachers, and ſend them ouer to your people (as you haue ſent ſome already, both of good learning and ſanctified life, and many more ſuch may you ſend,) that they may *Open their eies, that they may turne from darknes to light; and from the power of Satan vnto God; that they may receiue forgiueneſſe of ſinnes, and an inheritance amongſt them which are ſanctified by faith in Chriſt.* If you prouide not ſpiritual foode for your people, aſwell as corporall, what better prouiſion make you, then you doe for your bruite beaſts which feede in your paſtures? Nay, do you make ſo good? For, hath not an Oxe therein what he needeth; but a man without this, is hee not left vnprouided of the farre better part, euen his Soule? Yea, and if you haue no care to prouide good Preachers for your people, but ſend ouer vnto them ſuch as offer themſelues hand ouer head; you prouide not well for your ſelues: for, what aſſurance can you haue of them, who haue no aſſurance of themſelues? what ſeruice can you expect from them which performe none Acts 26,18.

vnto Almightie God? will they euer be faithfull vnto you, that are vnfaithfull vnto him? And how can they bee faithfull vnto God, if they haue not faithfull Preachers to bring them vnto him? Surely, the beſt you can looke for from them, is but eie-ſeruice, which how good this wil be, I leaue it to your ſelues well to conſider of, who haue felt the ſmart of it by your ſlow returnes. Nothing can caſt a ſure knot vpon the hearts of your people, but the true knowledge and feare of God: ſo as when you aduance religion, you aduance together with it your owne profit. The neglect of this hath made your hopes in your long looked for Returnes, to this houre to bee fruſtrate. *Obed Edom* proſpered the better for the Arke of God. The Iewes had no good harueſt whileſt they left off to build Gods Temple; and they amended in their eſtate when they amended that fault, and reformed themſelues.

1. Sam. 6 11. Deut 28 5. Hag. 1. 19. 20.

Amongſt other of the cauſes, that it hath not pleaſed God to be ſucceſsfull vnto your Plantation at the beginning thereof, and in the infancy of the ſame. That worthy ouer-ſeer of your Colledge Lands before mentioned, giueth this as one; *That you haue not as you ought* (for theſe bee his very words) *preferred Gods glory by your ſerious endeauours of conuerting the Natiues, who* (as he writeth) *do liue ſo peaceably amongſt vs, and round about vs, as they do euen ſeeme to groane vnder the burden of the bondage of Satan, and to want nothing but meanes to be deliuered.* And this hee confirmeth by a diſcourſe which he had with *Opachankano* their great King, who hath ſucceeded *Powhatan*, whoſe daughter

ter *Pokahuntas*, one maister *Iohn Rolfe*, an English Gentleman of good worth, married: for he found that the sayd *Opachankano* had more notions of religion in him, then could be imagined in so great a blindnesse, since he willingly acknowledged that theirs was not the right way, desiring to be instructed in ours: And confessing that God loued vs more then them; and that he thought the cause of his anger against thē, was their custome of making their children Blacke-boyes, or consecrating them to Sathan. Hee found also that the sayd *Opachankano* had some knowledge of many of the fixed Starres, and had obserued the North Starre, and the course of the Constellations about it, and called the great Beare *Manquahanum*, which in their language doth signifie the same.

I might heere speake something touching my owne experience, of the willingnesse of the Heathens in generall in all the Easterne parts of the world, where I haue trauailed, how ready they are to receiue the Gospel, if there were but Preachers amongst them that could and would instruct them by their Doctrine and Life. And of one of them in speciall, which I brought with me out of *India* to *England*, and taught him (I not being able to speak otherwise to him, nor he to mee, but by signes,) to speake, to reade and write the English tongue and hand, both Romane and Secretary, within lesse then the space of a yeare, so that his Maiestie and many of the Nobilitie wondered at his hand; and within the compasse of three yeares, I taught him the grounds of Religion, and to learn most of

Peter Pope, so named by his Maiestie.

Saint *Paules* Epistles by heart, and to giue a publique confession of his Faith the day hee was baptized in a famous assembly heere in the Cittie, before the right worshipfull the *East India Company*, and since to write the Latine Epistles heereunto adioyned.

I could heere say much of the double diligence of Iesuites their poysoning with the Coloquintida of Popery many thousand soules in the *East Indies* and *Iapan*, and other the remotest parts of the world: All which might bee Motiues strong enough to stirre you vp to haue a greater care of the planting of the Gospell in your Plantations.

But Time now calleth vppon mee to excite you, as to labour to procure and send ouer honest and painefull Preachers, so in the second place to haue a care (as I know you haue) to procure and send ouer skilfull and pianefull Tradesmen and Husbandmen, to follow their trades, and to cultiuate the ground.

Our Countrey aboundeth with people; your Colony wanteth them: you all know that there is nothing more dangerous for the estate of Commonwealths, then when the people doe increase to a greater number and multitude, then may iustly parallell with the largenesse of the place and country in which they liue. For, euen as bloud, though it be the best humour in the body, yet if it abound in greater quantitie, then the vessell and state of the body will contayne and beare, doeth indanger the body, and oftentimes destroyes it: so although the honour of a King be in the multitude of people (as wise

wise King *Salomon* speaketh) yet when this multitude of people increaseth to ouer great a number, the common wealth stands subiect to many perillous inconueniences, as famine, pouerty, and sundry other sorts of calamities. Prou, 14. 28.

Thus hauing falne into this point of exalting God in the congregation of the people, and the assembly of the Elders, I haue here good occasion offered to mee to blesse God for the *prudence* and *prouidence* of this honourable citie, the honourable *Elders* thereof, the honourable *Lord Maior*, and the right worshipfull the *Aldermen* his brethren; who seeing this Cittie to be mightily increased, and fearing lest the ouer-flowing multitude of inhabitants should, like too much bloud in the body, infect the whole Cittie with *plague* and *pouertie*; haue therefore deuised in their great wisdomes a *Remedy* for this *Malady*, to wit, the transporting of their ouerflowing multitude into *Virginia*; which was first put in practise in the Maioralitie of that worthy & famous Lord Maior Sir *George Bowles*, who sent ouer a hundred persons, the halfe of their charge being borne by the Citie; the other halfe by the Honourable *Virginia* Company; which worthy course was afterwards followed by the right worshipfull Sir *William Cockins*, in whose Maioraltie were sent ouer a hundred more in the like nature. And now likewise the right Honourable, the present Lord Maior, with the right worshipfull the Aldermen his brethren, intend to continue this course, that they may ease the Citie of a many that are ready to starue, and do starue dayly in our streetes (to the great

great griefe of all tender-hearted and mercifull men)for want of foode to put into their mouthes. This course, I say, they haue taken already, and meane to prosecute it,as I am informed,to the end they may preserue this famous Cittie in greater *Peace* and *Prosperitie* : Herein wisely imitating the prudent and prouident *husbandman*, whom they see thus to deale with his grounds, when they are ouercharged with cattle: For,as he by remouing thē from one ground to another, prouideth well both for his cattle and for his ground : so they in their wisedoms,by remouing their super-increasing people from the Citty to *Virginia*, haue prouided well both for this Cittie and their people: for, whereas many of those which were sent ouer, were a burden to this Citty, they are now(through the good gouernment there,and Gods blessing vpon the works their hands) become men able to liue of themselues in good sort and fashion in *Virginia*; being before their sending ouer like to vnconuerted *Onesymus*, vnprofitable vnto all;and now by their being there, like vnto the same *Onesymus*, but truely conuerted, profitable to the Plantation, and to the Cittie; to the one by their *paines*, to the other by their *prayers*, blessing God from the bottome of their hearts that they were sent from *London* to *Virginia*; yea, blessing also the Lord *Maiors*, in whose time they were sent ouer.

Philem, ver. 12.

I may say of this singular prudence and prouidence of this honourable Cittie, what our Sauiour sayd of the fact of *Marie Magdalen* in powring her costly

coſtly oyntment on his ſacred head (howſoeuer ſome ſonnes of *Beliall* maligne this worthy worke, as *Iudas* the Traitor, and ſonne of hell, maligned that act of *Maries* anoynting of Chriſt, pretending the good of the poore, but intending it as much as his owne ſaluation, which was little or nothing at all,) *Verily I ſay vnto you whereſoeuer this Goſpell ſhall bee preached, throughout all the world, there ſhall alſo this that ſhe hath done be ſpoken of, for a memoriall of her.* So verily, I ſay of this honourable City and worthy *Elders* thereof, that ſo long as there ſhall continue any Engliſh in *Virginia* (and we hope their race ſhall continue there till the ſecond comming of our bleſſed Sauiour) tranſported from this Citie thither, they ſhall not ceaſe to pray for the proſperitie of this famous Citie, and worthy gouernours thereof. Wherefore let me beſeech ſo many of the right Worſhipfull and worthy Gouernours of this famous Cittie, as are heere preſent; (and I humbly intreate them, to ſtirre vppe all ſuch as are abſent) to proceede as they haue begunne, that their *Way may ſhine as the light that ſhineth more and more vnto the perfect day*; that what was ſpoken of *Ruth*, may bee verified in them; *Thou haſt ſhewed more goodneſſe in the latter end, then at the beginning*: and that that may bee their praiſe, which is recorded to be the commendation of the Church of *Thyatira*; *I know thy workes, and thy loue and ſeruice, and faith and patience; and how thy workes are more at the laſt then at the firſt.*

Ioh. 12. 3. 4. &c Mat. 26. 13.

Prou 4. 18.

Ruth 3. 10.

Reu. 2. 19.

Right

Rom.1.8. & 16.19.

Right Worſhipfull, yee are plentifull in other good workes, the maintaining of your Hoſpitals, and other publike workes in this famous Cittie, preach your munificence through all the world, as the faith and obedience of the *Romans* was publiſhed abroad among all. O be rich in well doing this way likewiſe, that it may be ſayd of you, *Many haue done worthily for the plantation in Virginia, but the honourable Citty of London ſurmounteth them all.* Your Cittie (as I ſayd) aboundeth in people (and long may it doe ſo) the Plantation in *Virginia* is capable enough to receiue them; O take courſe to eaſe your Cittie, and to prouide well for your people by ſending them ouer thither; that both they of that Colony there, and they of your owne Cittie here, may liue to bleſſe your prudent and prouident gouernment ouer them. For, I haue heard many of the painfulleſt labourers of your Cittie, euen with teares bemoane the deſolate eſtate of their poore wiues and children; who though they riſe earely, taw and teare their fleſh all the day long with hard labour, and goe late to bed, and feede almoſt all the weeke long vpon browne bread and cheeſe, yet are ſcarce able to put bread in their mouthes at the weekes end, and cloathes on their backes at the yeares end; and all becauſe worke is ſo hard to be come by, and there be ſo many of the ſame Trade, that they can not thriue one for another. Right Worſhipfull, I beſeech you ponder (as I know you doe) the forlorne eſtate of many of the beſt members of your Citty, and helpe them, O helpe them out of their miſery; what you beſtow vppon them

them in their transportation to VIRGINIA, they will repay it at present with their Prayers, and when they are able with their Purses; and GOD in the meane while, will plentifully reward your liberalitie this way with his blessing vpon your famous Citie, vpon your selues, vpon your posteritie: For doth not your mercifull God, the Lord of Hosts, bid you *proue him, if hee will not open the windowes of heauen vnto you, and powre you out a blessing without measure?* Mal. 3. 10.

And that I may bend my speech vnto all, seeing so many of the Lords Worthies haue done worthily in this noble Action; yea, and seeing that some of them greatly rejoyce in this (as I haue heard it from their owne mouthes) that GOD hath inabled them to helpe forward this glorious Worke, both with their Prayers and with their Purses, let it be your griefe and sorrow to be exempted from the Company of so many honourable minded men, and from this noble Plantation, tending so highly to the advancement of the Gospell; and to the honouring of our drad Soveraigne, by inlarging of his Kingdomes, and adding a fifth Crowne vnto his other foure: for, *En dat Virginia quintam*, is the Motto of the Legal Seale of VIRGINIA. And let mee, in a word, shut vp all, vnto you all, that hath beene spoken with that exhortation of the Apostle; *My beloved brethren, be* 1. Cor. 15. 58.

be yee ſtedfaſt, vnmoueable, aboundant alwayes in the worke of the Lord: for as much as you know that your labour is not in vaine in the LORD.

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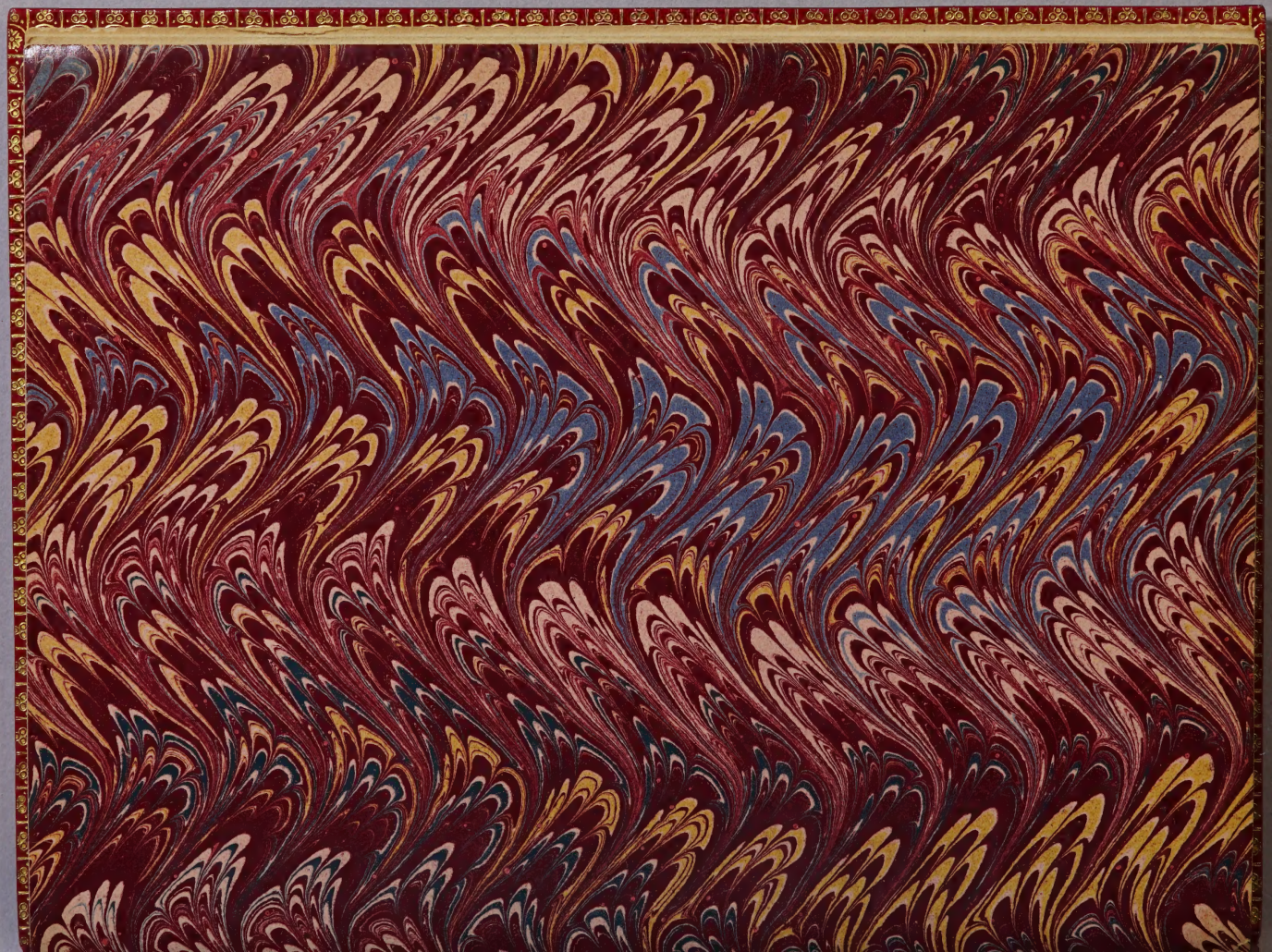
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